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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

FRIENDS TO INAUGURATE RELIEF WORK IN SPAIN

Friends know little about Spain; Spaniards know even less about Friends. Yet this is certain: where the hand of fellowship is extended to suffering men and women, the *spirit* of the service will be understood. Recognizing this truth, the American Friends Service Committee takes up relief work in Spain. The Service Committee meeting held December 18 authorized the departure of Sylvester Jones for that country and appointed the nucleus of a "Spanish Committee" to open ways for administering relief.

Sylvester Jones sailed two days later. His mission is to determine what Friends can do in a non-partisan spirit of reconciliation for the women and children who have fled from ruined Madrid. To undertake this service, Sylvester Jones has set aside his business in Chicago where he is a member of the 57th Street Meeting. His long years of residence in Cuba, engaged in Friends' work among Spanish-speaking people, have given him a fluent use of the language and a sympathetic understanding of the temperament of the Spanish people. According to present plans, Sylvester Jones will confer with English Friends in London and proceed to Spain as quickly as possible. A small work in Valencia for refugee children already has been started by English Friends. He will visit there and, if possible, discover the conditions on both sides of the battle lines. His return to America is not scheduled definitely but he is expected back within six weeks.

A deep sense of Friends' responsibility in Spain was brought to the meeting by Dr. Joseph Pijoan, a Spaniard and a member of the Society of Friends in Chicago. He and his wife, Therese, have placed themselves at the service of the Service Committee to carry out a positive demonstration of Christian love among his people. Dr. Pijoan, a professor of art at the University of Chicago, spoke with dramatic simplicity and directness. "It is time for the Society of Friends," he declared, "to get the technique of war relief ready for emergencies that may arise in the future."

With the collapse of the work of Catholic nuns and Sisters of Mercy, there are no relief agencies active in Spain. He pictured the primitive conditions, the misery of the people living "in the shadow of a modern crucifixion."

Attending the meeting, or the previous day's meeting of the Foreign Service Section were representatives of groups interested to cooperate in non-partisan Spanish relief work. Among these were Rev. Henry F. Garber and Rev. Orie O. Miller, of the Mennonite Church; Sherwood A. Messner and Emanuel Elston, of the Association to Save the Children of Spain, recently organized in New York; Ormsbee W. Robinson, of the Ethical Culture Society; William H. Shoemaker, Inez Munoz.

Channels for immediate relief, provided by the English Friends, may be used to disburse funds already collected by several of these organizations. Whether or not American Friends will establish their own relief service in Spain or will work through others in the field is yet to be determined. Patrick Murphy Malin was appointed to serve as chairman of the Spanish Committee. Other members appointed were William Eves, 3rd, Grace E. Rhoads, Esther W. Thomas, Richard R. Wood, Alfred G. Scattergood, Harold Evans, Douglas V. Steere, Albert L. Scott, Jr. This nucleus of the committee was authorized to add to its membership representatives of other Yearly Meetings and of such organizations as may wish to cooperate with Friends in the work.

FRIENDS WILL CROSS THE LAKE

A change of greatest importance to Friends' work in Geneva will be the transfer of Quaker Center, Hostel and Meetingroom to the new "International Center" that is being created near the *Palais de Nations.* This will concentrate all Friends' activities under one roof, in the heart of the international section of the city, and close to the League of Nations' Library.

The new quarters will consist of two floors (4th and 5th) of the former League of Nations Secretariat, situated on the other side of the lake from the present Friends Hostel. The move is in keeping with the trend of the city toward the League buildings clustered around the new *Palais de Nations.*

Better accommodations for graduate students can be provided in the new quarters than in the old house on Avenue Bertrand. There are advantages of accessibility and quietness that offset the loss of the beautiful Taconnerie meeting-room and garden. To those who may feel distressed at these changes, Bertram Pickard writes: "We can only ask them to weigh up (as we tried to do) the pros and cons of what is proposed; and to give primary place, in the end, as we have striven to do, to the insistent promptings to sit light to past possessions, even precious atmosphere, in favour of the exploration, in faith, of new and untried ways in a new situation."

THE FELLOWSHIP OF TOIL

The fellowship of toil is sweet
Making the round of life complete;
For two or more at work together
Increase each other's power to tether
Those things that help make both ends meet.

More able to withstand defeat,
Resist temptation to retreat,
Men aim courageously to weather
The fellowship of toil.

What helps to overcome deceit,
To keep at work despite the heat,
Like someone with a sprig of heather
To pledge his loyalty, or feather
When proudly worn to make replete
The fellowship of toil!

J. R. W.

FELLOWSHIP COUNCIL TO MEET

The Fellowship Council, which draws together the "friends of Friends," and fosters the spiritual outreach of Quakerism, will hold a week-end conference at Washington, D. C., January 16 and 17. At the same time, the Friends World Conference Committee will meet, the sessions of both organizations to be held at the Florida Avenue Meetinghouse (Decatur Place).

The Fellowship Council will first meet at 2 p. m., Saturday. At 3 p. m., the World Conference Committee will take up Commission V, concerning the International Cooperation of Friends, J. Passmore Elkinton leading the discussion. Resuming Fellowship Council topics after dinner, Howard H. Brinton will speak on "Spiritual Factors which motivate present-day Christian fellowship."

"Creating Religious Literature that is essential to Spiritual Development," will be a round table topic at 9:30 a. m., Sunday. Anna Cox Brinton will lead the discussion. Other topics will be considered, with J. Barnard Walton, Howard H. Brinton and Anna J. Branson leading the thinking of the group. At 11 a. m. Meetings for Worship will be held at the three meetinghouses in Washington.

The closing session, Sunday afternoon, will be addressed by Howard W. Hintz on, "Our Generation and the Quaker Message." The sessions are open to all Friends and "friends of Friends." Overnight reservations should be made through Margaret E. Jones, 2111 Florida Avenue, N. W., Washington, D. C. Double rooms are available at $2.50 per person.

THE AMERICAN FRIEND

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Editor

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Twenty Eventful Years

AS WE were casting about for editorial pabulum appropriate to the new year, it flashed upon us that this issue marks for the Editor an anniversary. Just twenty years ago this week, our first editorial appeared in THE AMERICAN FRIEND. This realization has naturally stimulated reminiscence, as events of two epochal decades have passed before us in review. Much could be said of a personal nature, in appreciation of the opportunities which this extended editorial connection has brought us—opportunities not only for all the service which our particular talent has allowed, but for the breadth and depth of rich fellowship to which the editorial door has opened. It has been a great privilege to serve the Society of Friends during eventful years in this capacity, and for this privilege we are profoundly grateful. However, pleasant as are these personal reflections, we turn from them to some broader considerations which a review of the two decades has prompted.

Foreboding and confusion marked the opening of the year 1917. This country was precariously balancing itself on the precipice of war, amid counsels confusing and discordant. Before many weeks the plunge was made. Editorially we then said, "For weal or woe, we are now in the swirl of world politics, and there to stay. War is abnormal, transitory—it cannot last indefinitely. After war—what?" Raymond Robins was quoted as saying: "The next thirty years will be the most important of the next one thousand." As to the truth of that statement, no one, of course, can say. Twenty of the thirty years, of what is perhaps the most momentous transition period in modern history, have passed—with ten more ominous years to go. "After war—what?" We know but too well the partial answer—but the answer is still far from complete. Better than we knew twenty years ago, we have come to understand that after all, war is less transitory than we had thought. Wars do not cease with an armistice, or even with the signing of a treaty of peace. War does last indefinitely. Therein lie its utter futility and its stark tragedy.

What the war did, and is still doing, to civilization and the world in general cannot yet be comprehended. What it did to and for the Society of Friends can be more clearly seen. Even more surely than did our entry into the war definitely launch this country upon the stormy sea of world action and conflict, did it widen the vision and extend the service of American Quakerism, giving it international outlook and outreach. Prior to that time, our interest and activity, so far as they extended beyond our own shores, were expressed almost wholly through our foreign mission channels. While this powerful evangelistic urge gave broadening contacts, its scope and impact were necessarily limited. It was through our war-time experiences that, to a considerable degree at last, the memorable prayer of John Wilhelm Rountree was answered, and there was laid upon us the burden of the world's suffering.

In looking through the issues of the paper for the fateful weeks in the Spring and early Summer of 1917, vivid memories of those critical days have been revived. While we were getting our editorial bearings, so to speak, American Quakerism was finding itself in relation to the national crisis. Though woefully unprepared spiritually to meet such an emergency, a course of action and service in harmony with the truth as Friends were able to discern it, was gradually charted. As we review that difficult period of tension and heart-searching, of travail of spirit as Friends sought the way in which they should walk, individually and as a Society, we cannot but be impressed at the manner in which we were surely and divinely led. No doubt some mistakes were made, but a sure sense of direction was given, whereby American Friends, in company with other Friends, set forth on the high road of world service.

In rapidly moving panorama, the frontier work of Friends for the past twenty years, under the leadership of the American Friends Service Committee, passes before us in review: relief and reconstruction—first in France, then in Poland and the Balkans; child feeding in Germany; general relief in Austria; famine relief and health service in Russia; the gradual establishing of Friend Centers in Europe as embassies of good will and concilation; and now, relief for war victims in Spain.

This service abroad quickened our sense of responsibility for situations in the home land, so that the foreign panorama has a counterpart in our own country: relief for the southern mill workers, where there was tension in the textile industry; a program, first of relief and then of rehabilitation, in the soft coal areas; an expanding home service program wherein our young people have given themselves for short time periods in varied human welfare projects; development of work camps, both to render needed service and to come to a better basis of understanding; young people's peace caravans; a coast to coast network of institutes on international relations for

the study of the causes and cure of war; institutes and conferences on race relations; and now a growing participation in the cooperative movement as a practical approach to a more Christian social order.

Even in such mere outline, incomplete as it is, this is an impressive array of engagements on the social frontier. It is a demonstration of what the shock of war did to American Quakerism in awakening us to the kind of world we live in, and to our manifest responsibility for trying to find ways for making it a better world. We needed to match our religion of personal experience and gospel zeal with this social concern and outreach, and as a result, we may say gratefully, though humbly, that we have been able somewhat to "shake the world" as Friends had not done, perhaps, since the days of our founding fathers.

Another thing which the war did to American Friends was to bring us into better acquaintance and closer fellowship with each other. Walls of partition were rudely shaken by the earthquake of world strife, and the emergency brought Friends face to face to seek together common avenues of a service of love in war time. After two decades of close association in this fellowship of reconciliation, it is hard to realize how little we knew of each other, no longer ago than 1917. In the union of fellowship and service we have found strength. Then, as we have discovered each other, we have sought to extend this friendliness of the common quest to a yet wider fellowship of seekers. And along with the associations in service have come, at intervals, All-Friends conferences for the helpful consideration of the imperatives of our faith and mission: notably the World Conference in London in 1920; the All-American Conference at Oskaloosa in 1929; and now we look forward eagerly to the second World Conference to be held near Philadelphia next September.

So much by way of retrospect of twenty eventful years. What of prospect? That is what should really concern us. In some significant ways, the world situation in the early days of 1937 is quite similar to that in 1917. While a world war is not actually raging, conflagrations here and there seem to make it imminent. Viewing the menace of war, this country is determined to tread the path of neutrality as it sought to do up until April in 1917. Should war come in Europe or in Asia, our government may not succeed any better now than it did before. What then? Are Friends any better prepared to meet such a crisis than they were twenty years ago? We believe they are, although in case of another war, the way of the pacifist will doubtless be harder than it was in 1917 and 1918.

However, whether war comes or not, we face a continuing crisis in the field of human affairs. There are always frontiers to be explored and taken in extending the kingdom of righteousness. Pushed out by the last war, Friends did some rather notable pioneering in war-stricken countries, and the urge thus developed has continued to thrust us out on other human frontiers, as suggested above. But how many of us are actually on these frontiers, even in spirit and support? This is the question that should disquiet us. Pioneering Friends do not just "grow up"—they must be developed. And they must be produced at the source—in our homes and local meetings, and in our schools and colleges. If we are to continue to push forward our frontiers, we must prepare spiritual pioneers to man them. Rufus Jones, in a holiday greeting to Service workers, truly says: "The new world for which we hope and work will not come through the proclamation of a theory. It will come through the contagious influence of well ordered and rightly fashioned lives loyally dedicated to human service and illustrative of the new type of world." Our big and primary task, therefore, is one of Christian and Friendly education. The seriousness of our approach to this task will determine whether we have a future worthy of the twenty eventful years just closed.

Valid Philanthropy

By Arnaud C. Marts

This comprehensive address was delivered November 24, 1936, at Dayton, Ohio, at a national meeting of the United Stewardship Council of the Protestant Churches of this country. Arnaud Marts, head of a New York business concern, is also President of Bucknell University.

VALID PHILANTHROPY, meaning those enterprises which are sound and useful to society, covers most of our philanthropic endeavors of any importance, for the other sort, the silly, or selfish, or useless philanthropies, are minor in comparison with the vast body of major philanthropic undertakings.

Our valid philanthropies comprise a perfectly astounding volume of the spiritual and cultural and character-building agencies of America. There are nearly 500,000 organized units of such philanthropic agencies in our nation. There are no less than 30,000,000 persons of social sensitiveness in America who give of their energy and money, or both, to one or more such philanthropic organizations, and these contributors give annually about $1,500,000,000 to these agencies.

The backbone of our social structure is our body of civil laws. Our laws make much of our life involuntary. Laws, however, fall far short of prescribing the limits of life in America. While we depend upon laws to give stability to our society, we make use of our voluntary philanthropies to give our life much of its refinement and character and meaning.

Here is a nation which most certainly rejects the concept of the totalitarian State, for we have learned in America that a group of citizens may, on their own initiative, without suggestion or hindrance from governmental authority, unite their energy and enthusiasm in a voluntary association to render a public service, and we are making use of that skill constantly for the good of the nation.

What and where are these philanthropic agencies which are quietly but constantly working toward cultural and character ends? They are the institutions and organizations which derive their support from the gifts of people who make such gifts voluntarily. They neither ask nor receive tax appropriations. Their governing boards are selected by those interested, and are not subject to political appointment. They are created, in the first place, by the unselfish desire to render a public service, and they are carried forward by the voluntary acts of the fine-grained people of the land who are desirous of raising the level of civilized life in America.

Among these philanthropic agencies are our 229,000 churches; 2,738 voluntary hospitals; 832 voluntary colleges and universities; 32,000 Boy Scout troops; 13,000 Girl Scout troops; 2,064 Y. M. and Y. W. C. A's; 2,500 Councils of the Knights of Columbus; 300 Y. M. and Y. W. Hebrew Associations; 20,000 Parent-Teacher Associations; our Salvation Army and Volunteers of America posts; some 40,000 social service societies; 1,414 orphanages; 1,124 homes for the aged; 300 settlement houses; 2,000 national societies in the various fields of education, health, recreation, welfare, character and culture; scores of professional and learned societies; and tens of thousands of fraternal lodges which have purposes and programs beyond the mere social pleasure of their members. This is American philanthropy.

I.

The first generalization which I would make of American philanthropy is that it is often unpopular. A voluntary philanthropy (other than our churches) might be described as a minority movement which cannot obtain a majority vote of taxpayers and voters, but which is, nevertheless, carried forward by a group of persons willing to give their money and energy to this voluntary service to society. When it becomes so popular or its need becomes so evident that it develops a majority following, then government ushers it into the fold of tax support.

Voluntary philanthropy is constantly pioneering many new realms of cultural and social advancement and beckoning government to follow into those lands which it discovers to be socially desirable. It was private philanthropy, for instance, which led America into the realm of higher education. Nearly every college founded in America prior to the Civil War was established in whole or in part by private philanthropy. Not until the Land Grant Act was signed by President Lincoln did our modern, wholly tax-supported State university evolve. And now, seventy-five years after the State university was admitted fully into the fraternity of tax-support, there are still 832 colleges and universities under private philanthropic control, against only 246 under tax control.

Public schools, also, are now agencies of government; they are built and maintained by tax money. But there was a time when schools were voluntary agencies in most sections of America, founded and carried on by philanthropy. In the city of New York, for example, it was not until 1842 that the City Board of Education was created; before that time education on the lower levels in that great secular center was administered by religious and philanthropic organizations.

In several States the thought of adding public education to the burden of the taxpayers was abhorred and resisted vigorously. Governor Berkeley of Virginia exclaimed in 1671, "I thank God there are no free schools nor printing presses in Virginia, and I hope we shall not have them these hundred years." In the early part of the 19th century, a member of the Indiana General Assembly closed a perfervid oration against free public schools with this bit of emotion: "When I die I want an epitaph written, 'Here lies an enemy of free schools'." Philanthropy pioneered the way to free, tax-supported public schools over a long, stony road, and for our present system of public education we are indebted to the philanthropic men and women of preceding generations who created these agencies of service by their voluntary gifts and acts when they could not persuade governmental agencies to foster them.

Our free libaries also illustrate the pioneering of philanthropic agencies. Benjamin Franklin and his associates founded the first public library in America in 1731. One hundred and seventeen years of pioneering were required before the first State, Massachusetts, passed an Act authorizing a municipality to tax itself for the support of a free public library. Even then, few municipalities took advantage of this law and the politicians actively repulsed the "highbrow" idea of levying taxes for libraries.

It was canny Andrew Carnegie whose gifts enabled the free public library to be adopted into the field of tax-supported agencies after a century and a half of philanthropic pioneering. He offered to give a library building free to each of hundreds of cities provided the citizens would vote funds to maintain it, and this offer in the hands of friends of libraries enabled them to pry tax appropriations for libraries from many a city which would not otherwise have voted them.

There are any number of other agencies of civilization and refinement, which might be cited as having evolved from the voluntary state to an accepted place in governmental circles. The modern city fire department is now a highly developed function of municipal government, but not so long ago the Volunteer Hose Company was a philanthropic organization and our citizens fought fire with equipment which had been bought by voluntary subscriptions. The education of the deaf, the blind, the mentally deficient were all pioneered by voluntary philanthropy. Our public playgrounds have just recently gone through the transition period from philanthropic agencies to tax-support. And at the present time we are witnesses of a notable change in the public attitude toward the responsibility of government to the unemployed. Once the duty of feeding the hungry was a charity; today it is a function of government.

Our philanthropic agencies are representative of America at its best. They are supported by money we give, not because the tax-collector demands it, but because we prefer to be helpful. Through our money and our energy given to these voluntary instruments of cultural advance, we give expression to our finest impulses and desires. Philanthropy is one of the basic virtues of American democracy. Through it, we are constantly feeling our way toward a finer society. Government is obliged to be responsive to the attitudes of the masses of the people, and until they are ready to approve tax appropriations for new cultural and character-building and social endeavors, it is philanthropy which must pioneer the way. When such explorations prove that the development of a new cultural agency is sound and wholesome, then it may be ready for the compulsory support of the masses of the people. At that stage, philanthropy may leave the further development of that particular phase of civilization to the body politic, and transfer its enthusiasm and energy to discovering new pathways by which the human race may advance to higher levels of living.

Not always, of course, do our philanthropic agencies become tax-supported institutions. Our churches and religious organizations do not evolve in that manner. They have, on the contrary, strangely enough, evolved in the definitely opposite direction ever since our declarations

of religious liberty made in the latter part of the 18th century. Prior to that time our churches in New England had been tax-supported. Since that time, they have been entirely voluntary, and never have these agencies shown the slightest tendency to evolve in the direction of tax-support, as have certain of the educational and social agencies previously mentioned. Nor is there any noticeable trend on the part of our well-established voluntary colleges and universities to do so.

II.

The second generalization is the observation that the American people have a devotion to philanthropy as a technique for serving humanity which is permanent and durable. We hear this excuse occasionally these days: "The New Deal has gone into the humanitarian business, so why should I give any more money to our philanthropies? The New Dealers are taxing us in every possible way, let them pay to run the Community Chests and the colleges and the hospitals." Do not be greatly alarmed by that. It is a passing manifestation. It is irritating and harmful for the moment, but it will pass, like most other irritations. Be consoled by this fact—that the generous people of America did not throw their philanthropies overboard when the recent economic storm hit us.

On the contrary, they maintained their giving admirably, first curtailing their expenditures for luxury and personal recreation. Between 1929 and 1933, the period of the sharpest decline in income, the income of the American people slumped about 50%; expenditures for personal luxury items declined 61%; expenditures for personal recreation declined 72%; but our gifts to our philanthropic agencies of religion, education, character-health, and culture declined only 45%. Today, though times are not entirely normal, we are giving away nearly $1,500,000,000 per year to our philanthropies and are counting upon them, with confidence, to maintain their vigor in leading us on toward nobler character and greater refinement.

Be consoled also by the assurance that large giving will again be the order of the day in America and that right soon, unless, of course, we witness the tragedy of another war in Europe. Do not be misled by the false prophets who tell you that the day of great philanthropy in America is gone. On the contrary, I prophesy that in the years ahead we shall witness generosity on a scale and of a scope that we have never previously seen in this country. For economic recovery is on the way, and let us hope and pray that moral and spiritual recovery is coming also. There is a moving in the tops of the mulberry trees which seems to foretell this.

III.

The third and final generalization I make is in reference to the motive in the hearts of the men and women who give their money for our vast philanthropic enterprises. Why do they give? Is it for self-advertisement or vain-glory? In very small degree. Is it for love of country? In part. Is it for love of science, of knowledge, of beauty, of art? Yes, in part. Is it for love of humanity? Yes, in still greater degree. But, above all, it is for the love of God. Religion is the motivation of 90% of all our philanthropic giving. Religion is the energizing force which lifts men our of lethargy and selfish comfort and hurls them into the active arena of impassioned service to mankind. The Church is the power-house which generates this philanthropic dynamic which drives men out to the frontiers of civilization to seek and to forge a finer way of life.

It is the Church which fostered and founded our colleges in America, which founded our public schools, and most of our early hospitals. It is the Church which founded and financed all our work of charity and aid for the unfortunate until government recognized its duty to them. It was the Church which organized the first Anti-Slavery Society in the world—here in America in 1775. It was the Church which organized the first Peace Society, also here in America in 1815. It was the Church which founded the first pension plan right here in America in 1717, which has recently flowered into our widespread Social Security laws. Churchmen opened the first school for the deaf and dumb in 1817. It was a young Christian crusader who established the first school for the blind in 1832. It was the Church which created the idea of summer schools and adult education, at Chautauqua in 1873. It was the Church which established the Y. M. C. A's. and Y. W. C. A's. for our youth; the Boy Scouts and Girls Scouts for our adolescents. It is religion which has moved nearly all our wealthy philanthropists to their deeds of unselfishness, drawing the inspiration and strength for their lives and deeds from their love for Christ.

Today the leaders of some of our philanthropic movements are inclined to withdraw from the Church, to feel themselves superior to religion. Let them beware, lest in doing so they lose touch with the very power that has created their agencies and made them great. No truly valid philanthropy can long survive which deliberately severs its deeply moral and religious motivation. Culture and science are not enough—they have been brought into being by the warmth and devotion of religion. I doubt that they can long endure if they should look for support from a coldly unselfish generation that knows not the warm, loving fatherhood of God and brotherhood of man.

Religion is the mainspring of mankind's advancing civilization. During all the three hundred years of life on this continent, the Church has been constantly pioneering the way toward the finer life, planting the Cross on ever-advancing frontiers of freedom, of justice, of character, of education, of science, of health, of human happiness, beckoning and urging the masses of the people toward the better life. It has gone steadily forward in the face of all the winds that have blown—sometimes the nation's most popular institutions and sometimes, as in the present, subject to ridicule and neglect. But, through fair weather and foul, it has gone onward in its unselfish mission, serving changeable man in the name of its unchangeable God.

With all its imperfections, the Church is the community at its very best. There, if anywhere, may be found the fine-grained persons of the land, the persons whose eyes have looked beyond the moment into the unseen and the eternal values. And though the voice of the minister may, at times, seem uninspired and uninspiring, we often hear there the overtones of another voice, the voice of humanity and of God, speaking its silent message to the souls of those who can hear. The music may not always be the finest, but now and then, a divine melody sings its way into the hearts of youths as they sit in the humble church pews and, like a siren, lures them out to do valiant battle for civilization. The Kingdom of Heaven is like unto leaven, a leaven which silently and subconsciously infiltrates into the minds and thoughts and wills of those who attend church services, uplifts them and motivates them to serve and bless the world.

When your churches are full of people, and your people are full of the love of Christ, it will not be too hard to fill your treasury also; not your church treasury alone, but the treasury of your boards of missions as well, and the treasuries of your colleges and hospitals and Community Chests and all your other philanthropic agencies of civilization.

For valid philanthropy is built upon the solid foundations of a vital religion and a living Church.

Some Words About the Cross

By Joan M. Fry

This article, which appeared originally in the London Friend, is published as a contribution to the thought of Commission One of the World Conference of Friends, on the Spiritual Message of the Religious Society of Friends.

UPON those who, like Friends, have no written creeds, there falls the duty of fashioning some sort of basis for their lives, and even those who imagine that they are entirely free from such trammels, still do frame some kind of line on which to string the beads of living. What is probably the most urgent service in this matter is to keep alive a searching spirit, willing to see further developments of truth and to find their true relations with old and tried principles. It is also laid upon us to state our convictions in such a language as shall prevent their being mere theological statements but rather enforce them as demands on our everyday doings.

We make, therefore, no apology for offering, as part of our contribution to Commission One some thoughts on the place of the Cross in our thinking, without at all supposing that we can say anything of final value, since no words can adequately express the deep truths of the intimacy of the soul.

The presence of suffering and evil in our world is one of the fundamental facts that must be faced by everyone, not only by the Jobs but by the Eliphases, and consciously or unconsciously we have to make up our minds about it. The creed that we hold with regard to wrong is often exemplified in our attitude to the simplest details of ordinary life. Thus we resent and turn away from all that is in any way antagonistic or troublesome to our personal selfhood. The animal in us rightly shuns danger and injury: this is an unconscious means of ensuring the safety of the individual, and, in a sense, is unlimited in its application as long as the individual alone is envisaged. But when we move from the purely individual to the family or community level, we find that a higher law will alter the relation to pain and evil, and the mother will sacrifice herself to protect her young: she does not run away from danger but faces it and maybe suffers from it, and, in consequence, attains a nobility impossible on the lower stage. And passing on to the still higher level where spiritual action can be creative, we come to see that there is a possibility not only of protecting the endangered one, but also of changing the mind of the evildoer. The magic play of creative spirit can alter the evil one, can *forgive* him, that is to say *for* cruelty can *give* kindness, *for* antagonism, fellowship, *for* hatred, love.

This wonderful form of alchemy, so to speak, is not known to or understood by man in his mere animalhood, nor is it grasped by his logical intellect, which would see only the two opposing forces and regard that as final. It is only as man rises to some sense of power greater than his own, when he lives in a world of larger possibilities, that he arrives at a sense of the reality of the change from darkness to light. It is the belief in this third stage, not alone in the two former stages, that constitutes the strongest and least understood part of our peace testimony. The stages in that experience might be roughly stated somewhat thus. First there is the laying aside of fear, recognizing that the opponent and the self are in one group—both are men; next recognizing that therefore the use of weapons would appeal to the enemy's animalhood and not to his manhood, and therefore laying weapons aside, and lastly and most important of all, recognizing that the enemy can be loosened from the toils of his hatred and be changed into a friend. Friends are too often enmeshed in intricate questions of the limits of force, how far it may be used and such like secondary matters and quibbles, laying stress on the merely negative side and urging the non-use of violence whilst paying far too little heed to the positive, creative side of the redeeming power of the spirit.

If we now return in thought to the foot of the Cross, what do we find? Perhaps the first point is that we no longer follow the fear instinct and run away from the hateful things. Fear isolates us from what we fear, and our duty is to see that we and the feared thing are in one and the same group, however much we may seem to be opposed to one another. Jesus did not repudiate and cast out of His group those who killed Him: He *forgave* them, which is to say that He was willing to give them love *for* hatred, fellowship *for* antipathy: and such giving altered one of the two crucified, then and there. It has altered millions of men, and always will alter them as long as human nature is based on this law of the spiritual life. It is a law which works not only with civilized, intellectual men, but with untaught savages, and even pierces down into the lower grades of life and touches animals, in all their unconsciousness of the spirit world.

In these dark days we sorely need to learn the deeper wisdom of the Cross, and under the leadership of the Christ to find that our normal life cannot be in avoiding pain and difficulty as the natural man does, but in transmuting them into the gold of the Kingdom. We must not take our necks from under the yoke of suffering for and with others: We must not imagine that *our* lives should be made easy and satisfactory to our own limited ideas of what is the best kind of existence: we must learn that the entrance to that Kingdom is "through many tribulations"—not grand romantic experiences, but often dull, daily exasperations. The great marvel of the life of Jesus was that he did not isolate the sinner by His resentment against the sin, and that whilst His standard was one of dazzling purity, He could still be found where evil might have seemed to be paramount: it is thus that He is the Saviour of the world. His life, His death, His resurrection first made possible an attitude to evil which had only been very dimly foreshadowed before He came, and never was this power so manifest in any other being. And only in learning the law of His life are we awakened to the vast realities of our human existence.

It is not difficult to imagine how different the history of the Jews would have been had they accepted a suffering Messiah, and it may be that our own age is in special need of learning this lesson anew, learning it intimately in little details equally with larger issues, that pain and suffering, yes and even evil, are all within the dominion of the Divine Omnipotence and can be redeemed by the all-surrounding Love.

"On earth for an eternal sign,
Onward passes the Love Divine:
Despair lies folded His arms within,
Crouch in His shadow Hate and Sin,
And Anguish follows, and Death draws nigh
To the Love Divine, that cannot die,
No soul forsaking from sun to sun;
For the thought of God and His love are one."

America—Land of the Spectator

By Milton H. Hadley

ABOUT the time that Kagawa was leaving our shores last summer, he gave us this parting shot: "Americans sit in the pew and have a good time—like Buddhists." Turn that over in your minds. America may be the home of the brave and the land of the free. One isn't just sure. But certainly America is the land of the spectator.

Americans are the greatest spectators since the Roman Empire. The Romans could crowd three hundred thousand into the Circus Maximus if the chariot race seemed to offer a real attraction. Even the smaller cities could fill their bowls with twenty or thirty thousand during campaign time if one of the candidates offered an attractive card with the possibilities of two or three deaths. The dole and entertainment became the ambition of the unemployed. One wonders how many thousand "stood and looked on" as Moffatt puts it, one spring morning, about 30 A. D. A spectacle of that kind must have attracted tens of thousands.

Surely it would attract even more today. Two hundred at the most took part some months ago in a lynching, but there must have been five thousand who "stood and looked on," while countless thousands would have been on hand except for the poor publicity preceding the event. The All Star baseball game has a maximum possibility of forty-two participants, but seventy thousand sit and look on. Thirty-three cars start, each with its driver and mechanic, or sixty-six men directly taking part if you omit the six or seven in each pit, but one hundred and sixty thousand watch. Kagawa is right, the average American "sits (not in a pew, but sits anyway) and has a good time."

One has to grant that we have had splendid training along this line. If you read the real story of the American Revolution, you will find that spectators on the American side so outnumbered the soldiers that even Washington almost broke under the strain. Hundreds of men were likely to change from participants to spectators overnight. If the D. A. R. were limited to descendants of those who fought for the duration of the war, most of the ladies would have to turn their energies into new channels. Some thirty years later, the children of these forefathers were having another argument. Lundy's Lane was fought just across Niagara Gorge in Canada. New York decided to let Uncle Sam handle his own affairs, so kept her militia at home, stationed along the border to prevent invasion. I am told that possibly two thousand of these "innocent by-sitters" sat along the top of the cliff overlooking the Niagara River and watched the struggle on the western side. Someone with a sense of humor seems to have sneaked up in the Canadian bushes and taken some pot shots at the militia. Four thousand feet were hauled up over the brink and put to immediate use. It is one thing to be a spectator, but something quite different to be in the struggle. It was one thing to watch a parade down Michigan Boulevard and Fifth Avenue; it was quite another matter to crawl stealthily under barbed wire and through shell holes.

Human nature in the raw was supposed to delight in the struggle. The true pioneer seems to have detected the scent of trouble on the wind, and been on hand. When Raymond Robins brought his struggle against the saloons and houses of ill-fame in Nome to a head, all the "sourdoughs" for two hundred miles were on hand. If your swash-buckling bad man from Deadwood to Bisbee entered a saloon, it was likely to become the congregating place for the populace even though each had his corner or counter chosen in advance.

We have all known those whom the description describes, "He never deviated from the path which led midway between right and wrong." And they were and are good people; you like to have them around, so nice and respectable. But somehow they have never made the great decision, never really dedicated themselves to any cause under heaven. There they walk, midway between right and wrong; spectators who sit and have a good time, while all about them rages the age-long struggle between good and evil.

Toleration is tragic if we tolerate the wrong thing. A missionary in India was exploring new territory. He carried a gun with him. After being entertained over night in a home, he was eating breakfast with the family, all sitting in a circle. A little dish of milk was set near a hole in the floor. Stealthily the head of a cobra appeared. When the missionary noticed, he drew his gun; but no—he must not shoot the snake lest evil fall on the household. Surely they knew the danger. Yes, they did know the danger, for only two months ago they had buried another child, bitten as she lay asleep on the floor. For fear of offending whatever god they had, the cobra was tolerated.

It little behooves us to speak to the Hindu. Some of the cobras of American life which used to crawl stealthily from their holes in the floor have now put on evening gowns and sup with us in our best homes—let's not say our best homes, but rather in our sophisticated homes. Liquor has brought back all its offspring, more dangerous to the youth of a million American homes than the cobra of that household—for they said if they gave the cobra plenty of milk to drink he was content, while the thirst of our American cobras is never quenched. But how can mothers and fathers be mere spectators in such a battle?

That they are spectators and not participants none can deny. Here on our own South Side of Chicago, a pastor began a fight against the obnoxious taverns of the precincts surrounding his church where many of his members lived. But they had imbibed freely of this philosophy of spectatorship; and in the crisis, he could not get a single one of them to take a leading part, while but few encouraged him. Was not such a fight likely to alienate some of the attenders? One Jewish young man with political aspirations did help, hoping it might further his ambition if successful; and it was successful, for these two pried enough spectators to the polls to dry up the flow of liquor. In an effort to extend the dry cleaning, letters were sent out to over one hundred ministers and interested laymen in the surrounding precincts, calling them to a meeting to consider the larger area. Just one person showed up. America's danger lies in the spectatorship of her people in the struggle between right and wrong.

A democracy depends on good people crusading for the right. In moral bouts there are no real spectators, for the tentacles of the octopus draw in everyone, even those who sit in the pews and have a good time. No doubt Lot felt he was just a spectator and not a participant in the evils of his chosen town. He didn't like the carousing, but of course, it was just the rougher elements of the town; nothing to get excited about, or start a crusade against. Becoming a crusader would only stir up more trouble and might bring criticism on him. So Lot sat and had a good

time among some of the nice people of Sodom. Just a spectator, that's all he was. But as he chatted in the sitting room, evil crept in at the rear door, into the kitchen, into the children's rooms. Of all his children and in-laws, only two unmarried daughters and his wife sensed impending judgment. And we know the morals of those two daughters were pretty far gone. One can't be even a spectator of evil continuously without being affected. Imagine Abraham living in Sodom as a mere spectator of evil, or can you? One dares suggest that if Lot had started a vice crusade instead of sitting and having a good time, there would have been ten times ten righteous people in Sodom. 'Tis four thousand years since Sodom, but Lot's seat is sought by Americans.

Now as to Kagawa's orthodoxy, I am willing to leave that to the Great Judge. Certainly if he isn't among the elect, one has grave doubts about other denizens of this wilderness of ours. But if you could have heard him, you must have concluded that he is a keen observer of Americans and sees through us. For is it not true, this statement, that all we, like Buddhists, "sit in our pews and have a good time," even requesting ringside seats in the "battle of the century," between right and wrong? The Christian dare not, cannot, be a spectator, for this is a battle to moral victory or death. The curse of the Church is not her scoundrels, her hypocrites, but her spectators. Have you never heard your Master say: "Why stand you idly here, there's a battle to fight, there's a wrong to right, there's a God who blesses the good with might—so fare ye forth with a song." Be no longer idle spectators. Take heart and take hand that the kingdoms of this world may become the Kingdom of our God.

In the Gold City

By William C. Allen

WHY does Johannesburg exist? The answer is, gold. Gold is under the city. Gold is in the thought of the people, in the very air they breathe. Gold is what they talk about, almost what they pray for. They obtain what unnumbered generations have fought for, and what few retain when they have acquired it. More than half the world's yearly production of gold is extracted from within the area of a few miles from the center of the city. Johannesburg is founded on gold—a third visit to Africa confirms this.

"The people are so busy making money that they do not know where they are," replied a man to my question as to where to find a certain street in Johannesburg. He was right. The average man and woman did not seem to know much about their city—thousands were new arrivals, eager to participate in the prosperity of one of the most remarkable communities of the present time.

Johannesburg is just fifty years old. It is almost 1,000 miles north of Cape Town. It is 6,000 feet above the sea. With its suburbs, it claims a population of over 300,000. It lies in the midst of a rolling country, which does not look unlike the western prairies of the United States.

As you approach the city, huge white and grey dumps of refuse rock, from which the ore has been extracted, lift their forms far above the plain. You catch glimpses of buildings and machinery over the shafts of mines that may have a depth of 5000 or 8000 feet. There black men and white men toil in high temperatures for the enrichment of the world. Possibly some 150,000 natives work in the mines; they live in the nearby compounds, and are recruited from the tribal villages of South Africa. They are engaged on contract, are carefully housed and fed by the companies employing them. I have never seen finer specimens of human brawn and strength than when I have looked at queues of them waiting for their rations, by the big low buildings which help to form the landscape.

The physical heart of Johannesburg is amazing. The people who have been profiting from gold have been lavish in the expenditure of money to create a marvelous city. The business center has blocks of wholesale and retail houses that match those of many larger cities in any part of the globe. There are very many apartment houses—flats they call them—with all modern improvements and little balconies attached to each apartment, creations of stone and concrete, eight or twelve stories high. The public buildings are massive and handsome. There is a fine university, a big zoo, and delightful public gardens.

The streets are crowded. Motor cars, largely of American make, despite high customs duty, throng the highways. Here in Africa, relatively speaking not so far from where wild beasts roam, you can buy almost anything. The United States is widely represented in almost all trades and industries, from drugs to every cereal. But what Johannesburg lacks is genuine American ice cream!

The wealthy people of this city have built around it homes as handsome as any I have seen in any suburb in any part of the world. The winding roadways are bordered with stately residences and charming bungalows. There are lovely parks and gardens behind red stone walls and green hedges. The soil around this part of the Transvaal is deep red; under the sunshine it is brilliant. Oftentimes the gardens present very little grass; instead there are broad expanses of pink and red, wherein are planted beds of roses and other blooms, shrubbery and semi-tropical trees, some flowering, some not. It all constitutes a novel and colorful display of beautiful settings for the home of people of modest or larger incomes. The eye is captivated by these lovely scenes.

Under the rush of business and gaiety, I found expressed by some citizens an underlying anxiety concerning the stability and possible international regulation of the price of gold. The mining industry, to offset financial uncertainties, most wisely closed the richer high-grade ore mines a few years ago when so many nations went off the gold standard and is now holding them for further development, in the event of a lowering in the price of the precious metal.

The Transvaal, of which Johannesburg is the hub, was born to strife and bloodshed. After gold had been discovered, Cecil Rhodes and his group forced England into a war with the Dutch Transvaal Republic, and destroyed it at the beginning of this century. It is stated that 13,000 Dutch children died in the British Concentration Camps during that hideous struggle. Since then, the two races have gradually been overcoming the bitterness that followed. If you today ask an Englishman why England took the Transvaal, the chances are he will frankly say, "Gold." The city is this year celebrating its bi-centennial with a great Empire Exhibition. There are many fine buildings in the grounds of about one hundred acres, and the rock gardens are superb. This effort should assist in diminishing the antagonisms of a previous generation.

Natives abound. Those in better cir-

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Preachers' Sons

By One of Them

THERE goes the new preacher's kid. No doubt he'll be the ringleader in the mischief about town as long as he's here." Such was the passing comment I overheard on my first day in the county seat town of Lusanneville. If it had been the idea of but one citizen, it might not have mattered so much. But I knew that it was indicative of the attitude of a majority of the townspeople toward me and my fellow unfortunates. Within twenty-four hours after my arrival in the town where I had hoped to start life over again, I had rediscovered the fact that as a minister's son I was not expected to have a good reputation.

This was not a startling revelation, but it impressed me anew with the legend that persists that "preachers' kids" are the worst boys in town. Current rumor attributes the pranks of the gang to the ingenuity of the sons of the village divine; the manse is still looked upon as the training school for candidates of the "blacksheep fold."

True to expectations, I filled the proverbial role. During the first Sunday service I dared to pick up the Sunday School paper during father's sermon in order to glance over the cover page story. Soon I felt the eyes of the entire congregation boring into me. "Such impudence! Such disrespect for his father!" These were the thoughts passing through their minds.

Meanwhile their own minds were wandering from the sermon and their sons were complacently scanning the jokes in their Sunday School papers, free from any chiding by their parents. This episode would furnish conversation over the Sunday dinner table and over the quilts at the Ladies' Aid Society. As tea-table talk it would probably rival mother's new dress and far outrank father's sermon.

Within a week I had indelibly impressed my fitness for the title of the proverbial preacher's son upon the whole community. I had committed a "grave offense" in school and my punishment had been meted out in the form of staying after school. The general comment as reported to my parents and thence to me was something like this: "One would certainly have expected better of the preacher's son. One would have expected his parents to have trained him better."

Upon the basis of these two unpardonable crimes, my reputation grew. Public indignation rose. My only explanation for the furor lay in the fact that I had the misfortune to be a minister's son and as such was barred from leading the natural life of a boy my age. Like the inherited title of Crown Prince, the reputation of preachers' sons is hereditary, with all its disadvantages and none of its glamour. The result has been that ministers' children have been curbed at home in order to remove any causes for criticism by the congregation. Their naturalness has been sacrificed upon the altar of ministerial tenure.

At home they have been required to attend all the church services, be on friendly terms with every child in the congregation without developing any partiality, be a good sport without bordering on the rough or uncouth, and take part in all the natural activities of their age without engaging in any pastime which any parishioner might think the least bit doubtful or shady. And woe be unto the preacher or his children if they break the laws of the parish.

Barred from many innocent pastimes at home, forced in many cases to lead unnatural lives because of their father's position, these boys and girls have yearned for freedom. And when they have had a chance to get it, they have taken full advantage of it! When parental restraints have been loosened, they have begun to lead normal lives, doing the things that other children have been doing for years. But with them always goes their title of preachers' children. As Bishop Hughes once said: "No preacher's boy ever goes into this world without doing something that displeases someone else. Immediately there comes the taunt: 'And you a preacher's son.'"

Yet, even under these handicaps, the sons of preachers have contributed an outstanding number of leaders to all fields of human endeavor. Science has claimed such leaders as Agassiz, Morse, Cyrus W. Field and the Wright brothers, all reared in parsonages. Art has gained Sir Joshua Reynolds and Christopher Wren. Poetry counts to its credit Kingsley, Tennyson, Arnold, Goldsmith and Lowell. In the business world the manse has contributed Cecil Rhodes, Carl Peters, Henry Flagler, and Edward H. Harriman. And so the list might be enlarged by the hundred.

In an exhaustive survey of more than a thousand Britishers over a period of fifteen centuries, Havelock Ellis pointed out among his conclusions: "The proportion of distinguished men and women contributed from among the families of the clergy can only be described as enormous." And in a later survey of "Who's Who in America," Professor Visher pointed out the astonishing fact that among ministers, one in every twenty had a son among these distinguished persons, whereas skilled laborers produce one in every 1600 and unskilled laborers one in every 48,000.

What factors are responsible for this astounding rate of leaders reared in ministerial homes? Of the utmost importance are the care and concern exercised by ministers and their wives in the full development of their children. Their social consciousness tends to make them peculiarly aware of their children's needs. Likewise, the dangers that they have seen in the rearing of other children make them doubly cautious in their task.

Ministers are usually men of considerable background and training, as are their wives. This is reflected in the influence of the home upon the intellectual development of their children. Books, lectures, distinguished visitors, and intelligent conversation all contribute their share to the intellectual growth of the children in the manse. The importance the parents attach to education makes it a determining factor in providing the best educational training for their children, no matter how many sacrifices they must undergo.

The high moral and ethical standards of the home may be relaxed somewhat by their children, but nevertheless their early training is bound to be reflected in their basically strong moral fibre.

Even the frugality of the ministerial home teaches the value of money, and trains ministers' children to live simply, with a consequent financial saving and freedom from the bonds of lavish living.

Most outstanding of all, however, are the qualities of service and sacrifice exemplified by ministers and their wives, and passed on, unbeknown ofttimes, to their children. The inspirational type of lives their parents lead is never more appreciated than when they see the lack of it in later life in their contacts with other people.

There is a stigma attached to the title, "Preacher's Son," but there is a distinction attached to it, too.

IN THE GOLD CITY

(Continued from page 9)

cumstances stroll about with walking sticks and a comfortable air. The poorer ones, clad in cast-off garments or in bundles or rags, the women affecting gay tints when possible, wander aimlessly around, or sit on the curbs and in the doorways. What do they think of the restless white folks with their panoply of pride and money, who within half a century, have ruthlessly taken possession of the land of their fathers, and now meagerly feed them in their ignorance and squalor? But more about native life later.

South Africa, December, 1936.

OUR FRIENDS AT WORK

An Occasional Page by the UNITED PROMOTION COMMITTEE

IN WHAT SHOULD THE CHURCH PROGRAM CONSIST?

BY JAMES R. FURBAY

(Abstract of address given at Pastors' Short Course, 1936)

My subject is based on the assumption that the church should have some kind of a program. I believe that you will agree that the activities of any group without any program are certain to be slip-shod, helter-skelter and ineffective. A deserved indictment of much church work is that it is ineffective because it is not properly organized and focused.

I cannot see that a program militates in any way against our firm traditional belief in the leadership of the Spirit. Certainly God is leading men in his work through their intelligence as well as through their feelings and impulses of the moment.

Church work without any adequate program reminds me of the story of the colored boy seen one day running down the road, kicking up a great cloud of dust. Some one stopped him and asked him where he was going at such speed, and he replied, "I'se not goin' any place; I'se just leavin' where I is." Did you ever see any church work like that? Not goin' any place, but just leavin' where it is?

Instead of being able to work out a detailed church program, all I shall be able to do within my time limit will be to discuss the fundamental principles to follow in building a church program.

I.

The program ought to develop out of adequate aims or objectives.

The best thing any pastor can do before starting in to form a program for his church is to get together the officials and committees of the church and work out with them some definite aims or goals. If we aim at everything in general, it is sometimes said, we should not be surprised if we hit nothing in particular.

What are our meetings trying to do? What are they attempting to accomplish? What kind of a product are they trying to make? There is little value in working out any program of action until these questions are faced and answered.

To me it seems that the only adequate aim of the church for today is that aim suggested by E. Stanley Jones: the production of Christlike character in individual lives; and the transformation of our social order until the Christian order of values is more nearly established.

II.

The program ought to be closely correlated with the needs to be served. Programs should fit the needs of the particular type of community. For instance, a rural meeting will require in many respects a different program from a large city meeting; a village meeting will need a different one from the church in an industrial center; and a college meeting will want one different from any of the other types.

Programs ought never to be imposed from without, but should be generated from within. This by no means implies that we should build independently of the helps and services available from our Boards and other denominational agencies.

The important thing to do before building programs is first of all to study carefully the needs of our communities that are not otherwise being served. A church that builds a program that ministers to the actual needs of the people is not apt to fail.

III.

In developing a program, we need to follow the best educational principles and methods.

The public schools and other educational laboratories have been finding many techniques that proved effective. In the religious educational work of the church there is opportunity for improving our program by watching developments in public education.

In the work of evangelism, there is much that the clinical psychologist and the social worker can teach us. If we build a program on obsolete methods which worked well once, and fail to utilize more effective methods that are available, we limit ourselves to partial achievements.

There is an educational principle which is coming to be accepted more and more, which is this: people in the last analysis learn only by doing. Too much of the average church program is based on the assumption that we learn only by hearing—and that, in spite of the fact that Jesus always stressed the doing more than the hearing. Did you ever know of a person who became a skilled musician merely by listening to lectures on music or by reading about music?

The church program ought therefore to be built about the most vital and essential Christian activities.

IV.

The church program ought to include primarily five fundamental functions of the church in the modern world.

The teachings of Jesus were many-sided, and his work went out in more directions than one. Truth itself is a "many-colored dome." We should easily tire of only one color, and we tire likewise of a one-track church program. Just as truth and the gospel are many-sided, so also the program of the church ought to be many-faceted. I shall therefore try to outline these various facets of the church program.

1. The church is first of all a sanctuary, where people come together and are brought into the experience of worship. No other function of the church, in my opinion, is more important than this. If our program fails to furnish this experience of worship for all, from the oldest to the youngest, it is obviously a faulty program. A way to have better worship services is to plan a better worship program.

2. The church is also a clinic, for the spiritual healing, reconstruction and redemption of life. This is its evangelistic function. I shall not be able to go into the subject of evangelism and clinical psychiatry, but I do want to suggest that the church today ought to have an important place in its program for the work which Jesus said he was anointed of the Spirit to do: "to preach the gospel to the poor; to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." I am not appealing for any certain method of evangelism. Some pastors have been most successful in personal consultation. Their studies have become a clinic in which sick souls come for counsel, prayer and direction.

3. The church is also a school, serving an educational function. We ought always to think of our members, from oldest to youngest, as "disciples," or learners. Too often we think of teaching as being chiefly for children and young people. But some of the finest work being done by churches is being done in the field of adult education. Unless our church program is built so that it includes this fundamental function of educational work, it is obviously a lop-sided program.

4. The church must furthermore be a fellowship, serving a social function. To build any adequate program requires that we have a fair understanding of what we call human nature. The finest type of life cannot be developed in a vacuum. People are basically social beings and require social experience and expression. Unless the church plans

to help meet this need, its people will get their social life elsewhere. One facet, therefore, of the church program must be planned social activities.

5. And finally, the church ought to be viewed as a house of service, having a definite service outreach. This function includes the missionary service work of the church; in it we also list the reform activities in the community and nation. There is also its work of serving the physical human needs. To be purely Christian, the church must have a place in its program for serving these needs. Rehabilitation work—helping put the destitute on a self-supporting basis—is a vital Christian function. No one should object to this work of giving the cup of cold water to the thirsty and bread to the hungry, as long as it is not made the sole function of the church.

Why should we be one-sided and out of balance by developing our work only into an educational program? or a social program? or a worship program? or an evangelistic program? or a social service program?

None of these functions should be allowed to become ends in themselves, just as the church ought not to become an end in itself. Only as they serve the higher interests of the Kingdom of God are they of any value. We ought to work out our program in advance—a whole year in advance suggests Dr. Charles E. Jefferson. After we have programmed our work we will have to work our program. And finally, our whole program must be vitalized by spiritual life and dynamic if it is to be effective.

Marion, Indiana.

MAKING CHRISTMAS REAL AT WASHINGTON

An unusual feature of the city-wide Christmas program at the Nation's Capital was the special Christmas Tree celebration in many of the alleys, which, we regret to say, are inhabited by eight thousand colored citizens of the city. These alleys—the worst of the slum area in Washington—are being increasingly recognized for what they are, and already the Alley Dwelling Authority has liquidated a few, building new housing projects to take their places. But with two hundred alleys, the problem is enormous. Miss Etta Mai Russell, Juvenile Court worker for the Federation of Churches, arranged for the various churches each to take an alley. The families were visited, a Christmas Tree was arranged for Christmas Eve, the families living in the alley, together with the people from the church, sang carols around the Tree, and needed clothing and food and toys were distributed. And, most important of all, the necessary steps were taken to lead into a rehabilitation program, with each church group feeling the responsibility for its particular alley. Friends are assisting in this program. The children from the alley assigned to us were our guests at the Christmas program at the Sunday School, and Friends helped in the celebration on Christmas Eve.

Young Friends, following their usual custom of several years, sang carols and distributed gifts in one of the large hospitals—Freedmen's Hospital this year.

The students at International House celebrated their first Christmas in the House with a dinner and party on Christmas Eve. It was a gay occasion, with their Tree covered with ten cent remembrances for each other, and with very lovely and substantial gifts for the House itself. And by the way, the splendid radio contributed by a member of Arch Street Yearly Meeting is deeply appreciated by the students. That corner of the library is very popular!

Arthur and Ruth Hummel entertained Koo Chung-ling, T. Z. Koo's daughter, who is a student at the Baltimore Friends' School, for the Christmas holidays. And Walter and Bertha Brown Lambert had as their guest, Miss Wakagami, a student from Tokyo, studying this year at a school in Virginia.

The annual program for the benefit of the social service work of Washington Friends—this year, motion pictures and a bazaar—was given on December 11, at the Friends Meetinghouse, 1811 Eye Street.

The Friends' Peace Committee sent a strong letter of protest to the School Board concerning its action in barring *Scholastic*, for a pacifist editorial. Sina M. Stanton attended the meeting of the Board when Maurice Robinson, editor of the paper, defended his periodical. She and a few others represented several organizations in the city which filed protests with the School Board.

Junior Monthly Meeting at Kokomo

The present Junior Monthly Meeting of the Union Street Meeting, Kokomo, Indiana, grew out of a concern felt by some of the older members that the boys and girls of the meeting, particularly those under thirteen years of age, ought to become acquainted with Quaker principles and practices.

Accordingly, last September, a church supper was planned, and while older Friends conducted their own Monthly Meeting business, Lela Braithwaite and Amy Catt took the children to another room where they helped them to choose clerks and committees as is done in an adult Monthly Meeting.

From month to month, those leaders have continued their instruction, explaining the various departments of church work and aiding the children in working out appropriate projects. Twice the Junior Monthly Meeting has sent representatives to our Quarterly Meeting, a procedure much enjoyed by the children.

Each Sunday morning, the boys and girls meet for a period of worship with a selected leader, and once or twice they have sat in the adult meeting for worship. While the Junior Monthly Meeting is still in the experimental stage, Kokomo Friends feel that it is fulfilling the purpose for which it was created—giving to young Friends a knowledge of the beliefs and activities of the Society of Friends.

The proof of our love for Christ is the way we love those who are dear to him.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

TIMELY CONCERN REGARDING THE TEACHERS' OATH LEGISLATION

Editor, THE AMERICAN FRIEND:

Friends have noted with concern the enactment in twenty-one States, and the attempt in twelve other States, to pass legislation inspired by the fear that teachers in schools and colleges are exerting a radical and communistic influence. The legislation has taken the form of acts requiring teachers to take oaths pledging their support of, and loyalty to, the Constitution of the United States and the constitutions of the several States which have adopted the statutes. The implication of this legislation is that teachers as a class cannot be trusted to carry out their duties with proper regard for our existing institutions.

It is our view that there is grave danger in legislation which is based on the assumption that teachers are officers of the State. Whatever may be the justification of the oaths of office required of those whose function it is to enforce the laws, the work of the teacher is quite different. We believe that it is one of the duties of teachers, especially of those in the social studies, to encourage students to reach independent judgments, and that teachers and students should be free at all times to examine the merits and discuss the weakness of old and new ideals of political, economic, religious, and scientific thought.

The loyalty oath laws rest on the supposition that change is inherently dangerous, that thinking and discussion are likely to undermine our government, and that our institutions either will not bear scrutiny or must be maintained without change, even if honest inquiry discovers weaknesses. Opposing this point of view, we agree with William H. Kilpatrick, who has said, in answer to the question what kind of loyalty teachers should exhibit: "These efficient teachers of youth must be loyal to past formulations of ideas as such, and stop there. That would mean that change is not a significant factor in life and that these teachers are no longer thinking, no longer intellectually alive. Teachers must be loyal, not to what has hitherto been accepted, but to the best that better thinking can now find out."

There is much evidence to show that once such laws are enacted, they become weapons in the hands of self-appointed guardians of the State and serve as excuses for those who disregard our traditions of academic freedom and persecute independent thinkers. We should recognise that regimes hostile to democracies have been established in our modern world when freedom of speech and of thought has been abolished by tyrannical dictatorships.

We urge that Friends should testify to their conviction that teaching can make a continuously valuable contribution to society only when it is free. We endorse the action of those Friends who have recently rendered an effective protest in Massachusetts against legislation which was vigorously though unavailingly opposed by sixteen college and university presidents in that State. We agree with these college presidents that such oaths are of no service, since no seditious person would hesitate to take the oath and violate it, and that the taking of the oath by conscientious teachers could not increase their sense of responsibility. It has been pointed out that men in public office who are corrupt, and all witnesses who perjure themselves on the stand, have taken oaths and that youthful criminals have sworn allegiance to their country. Patriotism and integrity are not effectively promoted or guaranteed by oaths.

We commend the policy of those who concern themselves as citizens and as teachers with the improvement of our common life and believe that our democracy has no better friends than can be found in our American universities, colleges and schools. We urge upon those who have already asserted the ideals of academic freedom that they should not relinquish their efforts, and we advise Friends and all lovers of liberty to register their dissent whenever legislation is proposed in those States in which such deplorable statutes have not as yet been passed.

For the Friends Council on Education
HADASSAH MOORE LEEDS.
Secretary.

Philadelphia, Pa.

QUAKER SCHOOL PUBLICATIONS AND RECORDS WANTED

Editor, THE AMERICAN FRIEND:

In an educational periodical, *The Private School News*, attention was recently called to the printed material on Quaker schools and colleges in the educational collection in the Harvard Library. Probably nowhere under one roof may be found so many of the catalogues, reports, and other publications of Friends' work of education. But the material is far from complete.

Friends are earnestly requested to see whether they have such material which they are willing to give to supplement this central repository. Probably few persons have regarded such material of any value, and it has no value in money. Hence it is likely to be destroyed, or lost in the unsorted rubbish of attics. It is of value to no one unless it is filed with similar material in fireproof quarters and catalogued. This is being done at Harvard where it becomes accessible for all future students of Quaker education who wish to consult it. Many Friends' institutions have put the Library on their mailing list for current publications. It is the older items that are asked for. Persons willing to donate such material may send it direct to the special librarian, Miss Louise M. Taylor (express collect, Widener Library, Cambridge, Mass.) or may communicate with the undersigned. Duplicates will be returned if requested.

The Quaker colleges under the Five Years Meeting are represented only by incomplete sets of catalogues, while many of the important former Friends' schools or academies are not represented at all. Among the schools from which any printed circular, catalogue, list of students or historical narrative would be welcomed, may be mentioned those at Fairmount, Amboy, Westfield, Shadeland, New London, Bloomingdale, Carmel, Sand Creek, Plainfield and Spiceland in Indiana; at Chappaqua, New York; at Cherokee and Gate, Oklahoma; at Friendswood, Texas; at Ivor, Virginia; at Earlham and Pleasant Plain, Iowa; at Sandy Spring, Maryland; at Springboro, Ohio; and at Tonganoxie, Hesper, Washington and Lowell, Kansas. And there are others that are not even known of here.

HENRY J. CADBURY.

Cambridge, Mass.

FAR FROM HEAVEN!

This is related of an English bishop. We will call him George, because that is not his name. Sad to relate, it became necessary for his wife to undergo a surgical operation. The bishop, in order that he might be near, waited in the assigned apartment by the operating-room, so that he might be near her when his wife would come out from under the effects of the anesthetic. Soon her eyes began to open. She murmured, half conscious, "Is this heaven? Am I in heaven?" Then suddenly, glimpsing her husband, she exclaimed, "No there's George!"—*Christian Advocate, (Nashville).*

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

QUAKERISM AND A CREED

BY ARTHUR J. MEKEEL

Philadelphia, Friends Book Store,
171 pp., $1.00

To what extent can the Society of Friends be termed a creedless religious group? This is the question ably explored by Arthur J. Mekeel in his informative brochure on "Quakerism and a Creed," an enlargement of a Master's thesis in History at Haverford College, written at the suggestion and under the guidance of the late Rayner W. Kelsey.

The facts presented in this interesting study are of great importance, bearing as they do on a right understanding of the Quaker view on doctrine, both in times past and in the more immediate present. With knowledge and fairness the author traces the position and practice of Friends from their inception in the seventeenth century, "in witness to the principle that religion should be an inward experience and way of life rather than a mere formulation of words," down through the succeeding years when, too often, basic Quaker beliefs became "encrusted with tradition and obfuscated with foreign accretions," until today, when Friends seem "to have found again the brilliance of truth which their forefathers bequeathed them and caught the spirit in which they offered it to their brothers."

Arthur Mekeel's survey of the history of the Society of Friends, as demonstrated by the statements of its members, either as individuals or as groups, is a comprehensive and revealing one. Seventeenth century Quakers issued many declarations to prove their orthodoxy on fundamental points of Christian doctrine and to set forth the peculiar testimonies which they and their Society upheld. Of all these, the one which had more influence on later Quakerism than any other was George Fox's "Letter to the Governor of Barbados," and this the author treats fully, both as to its inward and outward significance. Friends of the eighteenth century, beset by little or no doctrinal controversy, either within or without their ranks, put forth few official statements, and such as they did generally emphasized conformity to established testimonies of the Society.

On the contrary, nineteenth century American Quakerism, influenced by the philosophical speculations then rife, put forth many and varied declarations as to the doctrines which Friends should, or should not, hold. It was the period of the Great Separation and the Evangelical Movement, followed by the Second Separation of Wilburites and Gurneyites, and the catastrophic impact of those divisions was reflected in the explanatory and defensive statements the various groups felt impelled to issue. Typical of such documents was "The Testimony of the Society of Friends on the Continent of America," a formulation of the various orthodox Yearly Meetings prepared in 1829, and the one great corporate declaration before the "Richmond Declaration of Faith" of 1887, in which the evangelical movement introduced into America by Joseph John Gurney reached its culmination.

Later chapters discuss present day divisions of Quakerism. A judicial attitude is preserved throughout, and no attempt is made by the author to assess the spiritual results to American Quakerism of the different emphases laid on matters of belief by the more evangelical, conservative and liberal groups. Of particular interest and significance is the section devoted to London Yearly Meeting, in which are discussed the problems attending revisions of its Discipline, accomplished in 1922, when the old statement on Quaker belief was replaced by the present volume on "Christian Life, Faith and Thought," which explicitly restores life and experience to the primary position they held in early Quakerism.

"Quakerism and a Creed" is an informative rather than an interpretative book, but so fully and fairly does it set forth the facts with which it deals that the thoughtful reader will have no difficulty in arriving at his own conclusions with regard to the past, present and future worth, or worthlessness, to the Society of Friends of a definitive, formulated creed. It is a book which speaks to the needs of many readers—to theologians, to historians, and primarily to concerned Friends interested in knowing the background from which have evolved the principles and practices of their own faith.

L. R. H.

DANIEL W. VOORHEES—THE TALL SYCAMORE OF THE WABASH

BY LEONARD S. KENWORTHY

Bruce Humphries, Inc., Boston
151 pp., $2.00

This book should appeal to students of American history, to those who emphasize the personal element in the sweep of human affairs, and to all who love a good tale. Which means that it is three in one—history, biography, and a lively story.

The story of the Tall Sycamore of the Wabash is worth telling because it has to do with what is regarded as the most distinctive feature of United States history—the ever extending frontier and the rise of the West. Dan Voorhees of Indiana, florid orator and expedient statesman, typified Middle Western democracy (and Democracy) through a long and critical period, and in him were focussed important national issues which made the warp and woof of American history.

One may read the general history of a period, in terms of issues and events, of movements and crusades, of legislation and judicial decisions, and get a fairly comprehensive picture. When one reads a vivid biography such as this, however, history becomes flesh and blood and pulsates with life. This is not an exhaustive biography at all, and is free of inconsequential details. While well documented, it is not an academic thesis, but a moving picture of a dynamic, picturesque son of the West, on an Indiana "set."

Appropriate atmosphere is given the book through a few illustrations—reproductions of the inimitable Nast cartoons, depicting dramatic phases of the political career of Daniel W. Voorhees as a member of the United States Senate.

Additional interest in this biography is given to many of our readers in the fact that Leonard Kenworthy is known to them as a prominent young Friend. He is the youngest son of Murray S. Kenworthy, is a graduate of Westtown School and Earlham College, with an A.M. from Columbia, and is now teaching history at Brunswick School, Greenwich, Connecticut.

Leonard Kenworthy's interest is by no means limited to the field of general history, or to history at all for that matter. In the Christmas number of the Philadelphia *Friend* appeared an extended paper on "John Bright — Nineteenth Century Humanitarian," which is to be used as preparative material for the World Conference of Friends to be held next September. He also writes frequently and well on various topics of human welfare, particularly in the field of peace and international affairs. Readers will recall his article, "More Than Conquerors," which appeared in our issue of December 10, 1936. It is frequently said that we need to be developing more writers among Friends. In Leonard Kenworthy we have a young writer of ability and promise whom we would encourage to develop his gift.

QUAKERDOM · AT · LARGE

E. Wistar and Mary Howes Raiford of Ivor, Virginia, who spent the Christmas vacation with relatives in Richmond, were holiday callers at the Central Office. Mary Raiford is Reading Clerk of Baltimore Yearly Meeting.

* * * *

Seattle, Washington, Meeting, has four active, octogenarian members in regular attendance at its services. Among these is Luella Welch, mother of six children, one of whom is Alma Cox, a Friends missionary in Cuba. On Luella Welch's eightieth birthday, which occurred this Fall, friends and relatives gathered in her home for an enjoyable afternoon of fellowship.

* * * *

On Friday, January 15, Charles M. and Luella Elliott will celebrate their fiftieth wedding anniversary. They plan to spend the day at the home of C. A. Harshbarger and wife, Route 1, Ludlow Falls, Ohio, where they have taken rooms for the winter and where friends wishing to send them written greetings may address them. On the following Sunday they will have a special service at the Center Church and receive their friends.

* * * *

In addition to the information given in the formal notice of the Christmas day marriage of Helen F. Harper, who served as the Editor's secretary while making her way through Earlham College, readers will be interested to know that her husband is solo harpist in the United States Navy Band and that he played the bridal march at his own wedding. Ardent pacifist that she is, Helen insists that she has married a musician and not a sailor, and that she will not "follow the fleet." She continues her work in the Washington office of the National Birth Control Movement.

* * * *

As a feature of its centennial celebration to occur this year, Guilford College is instituting this month an Honor Scholarship Society, the twenty-two charter members of which, as well as all interested friends, will be addressed on January 13th by J. Franklin Brown of New York, for many years director of the educational policy of the Macmillan Publishing Company. This well-known Friend and author is amply qualified to speak both on Education and Quakerism, and Guilford College is looking forward to his appearance on its campus as an event of genuine importance and interest.

* * * *

William O. and Mary Barnard of New Castle, Indiana, quietly observed their sixtieth wedding anniversary on December 22, at Pasadena, California, where they are spending the winter. Both Judge Barnard and his wife are active members of the Society of Friends and have, since their marriage, made their home in New Castle where they have been active in the civic, religious and social life of the community. Dean of the Henry County bar, William Barnard began the practice of law in 1877 and since then has served his community in various public offices — prosecuting attorney, judge of the circuit court, and congressman from his district.

* * * *

From the Colorado Jensens, Elizabeth (nee Marsh), Daniel and Karen (alias "Little Squeak"), comes a second, annual, two-page newscast giving, in brief, an account of the major interests on their Box T ranch south of Fort Morgan, as they have developed since Christmas, 1935. One of its concluding paragraphs is full of chuckles and challenge. We quote in full: "Get pencil and paper ready. The Jensens Cooperative is about to announce its first prize contest. First award is one week's free board at the ranch next summer. Second award is a hand-strung necklace of rattlesnake rattles. Here is what you do. Send in your suggestion for a name for this ranch before March 15. The judge's decision will be final!"

* * * *

The last issue of THE AMERICAN FRIEND carried an announcement concerning Dorothy Pitman's present work at the Fort Berthold Mission, Elbowoods, North Dakota, and told specifically of her success in enrolling fifty-five Indians of that mission in the program of the Emergency Peace Campaign. In taking this stand, signers of the peace enrollment cards were offered a two-fold choice: "(A) I hereby record my mature and resolute determination never to approve of or participate in any war, except to repel an unprovoked armed invasion of continental United States by a foreign foe; (B) I hereby record my mature and resolute determination never to approve of or participate in any war." Intriguing are the names of these Indian recruits to the cause of Peace. The Indians taking position "A" were Calf Woman, Mary Lone Fight, Edward Black Hawk, Gertrude Spotted Wolf, Another Spotted Wolf, Mary Two Crow, Mrs. C. E. Young Bear, and Mr. Lee Old Mouse. Among those taking position "B" were Catherine Hunts Along, Mrs. Kills Thunder, Fanny Black Hawk, Homer Bear Trail, Jack Lone Fight, Iron Woman, and Leader Woman. The rest of the signers had average American nomenclature.

WILLIAM WADE HINSHAW BOOK IS OUT

Shortly before we go to press, the Friends Book and Supply House has received from the printers a shipment of three hundred copies of William Wade Hinshaw's first volume of his monumental work on Quaker genealogy in America. It is a well bound, ponderous tome of 1185 pages, packed full of invaluable data, and finely justifies the pre-publication claims made for it. Reshipment will proceed promptly to individual subscribers who will soon have the privilege of judging for themselves of the great value of this work.

NEWS OF OUR MEETINGS

West Branch Monthly Meeting at Center, Ohio, recently held a worth-while and resultful three weeks, revival meeting, with Herman Peffley as evangelist.

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Bloomingdale Monthly Meeting in Western Yearly Meeting, at its session on December 16, completed the process whereby E. Russell Carter was recorded a minister in the Society of Friends.

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Friends of the Portland, Indiana, Quarterly Meeting in attendance at its December session appreciated the presence among them of Chester B. McKean and Otto Spalding of St. Marys', Ohio. In the afternoon meeting, Russell Burkett of Fountain City spoke acceptably on "Living on Crumbs."

* * * *

The St. Marys, Ohio, Meeting closed, on December 6, a two weeks' series of revival services, conducted by the pastor, Chester B. McKean, at which some thirty children and a like number of adults professed their Christian faith. The children of the meeting are taking their place in the worship services and in the weekly prayer meeting.

* * * *

The Miami, Florida, Meeting opened for the winter on December 13. As has been the practice for the past two winters, services were held on the fifteenth floor of the Dade County Security Building, First Avenue near First Street, N. E. Attendance was encouraging; in addition to the few families that have all-time residence in the city there were Friends present from Connecticut, New York, Indiana, and Virginia. Friends

expecting to visit Miami are cordially invited to attend this meeting.

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The Central City, Nebraska, Meeting joined in the union services held by five local churches, November 15 to 25, as part of the Preaching Mission program.. October 18 and November 29 were observed by Friends as Church Days. At the meetings, the pastor, Daniel Neifert, brought challenging messages and, following fellowship dinners served in the church basement, study groups were formed for the discussion of various topics related to the church program. Then general meetings were held in which leaders reported the findings of their groups. Finally, brief helpful, keynote addresses were given: on the first day by Ora W. Carrell; on the second by J. Evelyn Mott. Participators felt that the meeting had been strengthened by these two special days. . . . . Through the efforts of the music committee, led by Vivian S. Watson, twenty-five new copies of the Pilgrim Hymnal were recently added to the number purchased last Spring by the meeting, thus ensuring a supply adequate for the present needs of the meeting.

* * * *

Thomas E. and Fannie Williams, ministers of Kansas Yearly Meeting and pastors of Fairview Monthly Meeting, near Carthage, Missouri, since last September, have returned to their home at Emporia, Kansas, because of the ill health of Thomas Williams. During their ministry of three and a half months, the work of the meeting progressed, and they made many friends who regret their departure.

* * * *

On the morning of December 20, the children of the Wabash, Indiana, Meeting gave their Christmas program, which was merged with the adult worship service. Clyde Watson, pastor, delivered a sermon-story, "The Place Where the Young Child Lay," and a demonstration sermon on "God's Greatest Gift Box." That evening, slides depicting the birth of Christ were shown, and "white gifts" collected, from which the social service committee distributed about eight bushels of provisions to needy families..A Christmas party was held in the church on the evening of December 17, with about one hundred and seventy-five persons present. Following a social hour when games, contests, and refreshments were enjoyed, attenders gathered in the main auditorium for the special program prepared for the occasion. A community harmonica band, recently organized by Cecil Mills, furnished music. Parvin W. Bond of Fairmount was the guest speaker. The Monthly Business Meeting closed the program...A Men's Brotherhood has been organized with forty-five charter members. The aims of this organization are brotherhood, spiritual uplift and service to the community and church...About sixty young people from Wabash Quarterly Meeting met on December 9 at the Wabash Church for a Quarterly Get Together Meeting, when John I. Wright of Jonesboro brought a splendid address on Quakerism. A social hour followed.

* * * *

Wichita Quarterly Meeting was held at Wichita, Kansas, December 11 to 13. The presence of Gurney and Elizabeth Binford was much appreciated. They had charge of the Friday afternoon meeting on ministry and oversight and that night showed pictures of Kagawa's book, "A Grain of Wheat." They also brought words of wisdom and encouragement in the other sessions, drawing from their rich experience of many years spent in mission work in Japan. John Wright, Quarterly Meeting Superintendent, gave the Saturday morning message, speaking on "Temple Building and Worship." At the business sessions, Claire Wilcutts and Alden Pitts, both of Rose Hill Meeting and now engaged in pastoral work, were recorded ministers in the Society of Friends. On Sunday afternoon, at the Christian Endeavor session, Lela Gordon helpfully reviewed Francis R. Havergali's book, "Kept for the Master's Use."

* * * *

On December 20 the Lawrence, Massachusetts, Meeting gave an appropriate and varied Christmas program. A number of visiting Friends from neighboring meetings were present and welcomed. The sincerity of the leaders and the beauty of the music brought the Prince of Peace into the hearts of all attenders. Joseph Batty told a suitable Christmas story, while James A. Coney, Evangelistic Superintendent for New England, spoke, stressing the need for self-sacrificial living on the part of all Christians. The White Gift offering, enclosed in decorated envelopes, and taken up in white-ribboned reed baskets by the girl ushers, was an impressive feature of the service. A children's program of songs, recitations and dialogue, in which all the young members took part, was well presented and a credit to those who had directed it.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

SOME RECENT EVENTS AND TRENDS IN JAPAN

The annual meeting of the National Christian Council of Japan was held in Tokyo, November 10 and 11. The Council is composed of 61 Japanese and 22 missionaries, representing 40 cooperating organizations — churches, missions and general Christian groups. Friends delegates this year were Seiju Hirakawa, from the Yearly Meeting, and Gilbert Bowles, from the Friends Mission. In addition, Mansaku Nakamura of the Tsuchiura Friends Meeting was present as an associate delegate, in the capacity of Chairman of the National Christian Council's Committee on Rural Evangelism. The wife of Toki Tomiyama, Principal of the Friends Girls School, Tokyo, together with the President of Doshisha University represented the Japan National Christian Educational Association. Out of the two busy days of reports and discussions, time was reserved for timely and helpful messages which lifted the National Christian Council to higher spiritual and international levels than have been common since the Manchurian issues became acute in September, 1931.

Many important matters were presented to the Council: the World Christian Conference to be held at Hangchow, China, in 1938; a revision of the Social Creed drafted some years ago; the relationships existing among social tendencies and evangelism and Christian education; and a report of the Committee to Promote Church Union, the plan contemplated calling for a central headquarters for cooperative tasks by various autonomous bodies, without requiring "the realization of organic union."

The Kagawa Fellowship, composed largely of missionaries, held its Annual Retreat on November 11 and 12, on the upper Tama River, two hours away from Tokyo. Dr. Toyohiko Kagawa gave addresses on his World Tour, the Cooperative Movement in the United States, Europe and Japan, and on Evangelism in Japan. The eighty members and friends of the Fellowship had periods for discussion, Bible study, business and rededication to the tasks before them.

The main purposes of the Fellowship are to share in spiritual and intellectual fellowship, giving and receiving in re-

lation to the great evangelistic and social movements inspired and led by Kagawa; to receive funds from abroad for the support of the work carried on by Kagawa and his associates; and to exercise supervision over translations of Kagawa's works into other languages.

The fiftieth anniversary of the beginning of Friends work in Japan was commemorated by special meetings in the Tokyo (Hijirizaka) Friends Meetinghouse, October 16 to 18. In the spirit of worship and prayer, the past fifty years were reviewed with gratitude for what has been accomplished and with a spirit of humility and penitence that greater results have not been achieved. But with a Friends Girls High School of 460 girls, a Yearly Meeting with nine organized meetings and several related groups, and a monthly periodical to promote common interests, Friends in Japan face the next period with the definite conviction that they have a contribution to make to the Christian movement in Japan.

The presence of four Friends from Philadelphia Yearly Meeting gave added weight and meaning to the fiftieth anniversary meetings. These were Thomas C. and Ethel R. Potts and daughter Sarah, from Germantown, the latter representing Philadelphia Young Friends; and Robert H. Maris of Wilmington, Delaware. Although Philadelphia Friends from the beginning have borne heavy responsibilities for the work in Japan, this is the first time the Yearly Meeting has sent official representatives (Thomas C. Potts and Robert H. Maris) to Japan. Another thing which gave added significance to the anniversary meetings was the farewell for Gurney and Elizabeth J. S. Binford who, after a total combined service of eighty years as representatives of Canadian Friends, were retiring from active work, preparatory to their final departure for the United States on October 22. In order to give as much help as possible to the local Friends Meetings at Shimotsuma, where Gurney and Elizabeth Binford have been working for the past fourteen years, Edith F. Sharpless has moved into the Binford house, leaving Japanese associates in the City of Mito, the Provincial Capital, to carry on the kindergarten, home for high school girls, and mothers' meetings.

GILBERT BOWLES.

Tokyo, Japan.

FAMOUS WOMAN PREACHER VISITS AMERICA

Dr. A. Maude Royden, one of England's greatest religious leaders, arrived in New York, January 6, and broadcast on a nation-wide hook-up over the radio. On the following day she began a series of addresses in Philadelphia to launch the January-February cycle of meetings of the Emergency Peace Campaign that will carry her into thirty-seven of the largest cities of the United States.

She was accompanied by three British students who will also participate in this Campaign's winter series of 1500 mass meetings and conferences in 1000 cities, aimed at keeping the United States out of war and war out of the world. The immediate purpose of the Campaign is to lay emphasis on securing adequate neutrality measures in Congress and to enlighten the general public on the value of international economic cooperation.

Founder of the famous Guildhouse in London, initiator of the Fellowship Services at Kensington Town Hall, leader of the crusade to place women in the pulpit, lecturer, author, woman's suffrage advocate, and peace speaker, Dr. Royden's exploits in the field of social advancement are legion. It is said that no other woman in England has the tremendous following that is hers.

She was educated at Cheltenham Ladies' College and at Lady Margaret Hall, Oxford. Immediately after leaving Oxford, she plunged into social welfare work at the Victoria Women's Settlement, Liverpool, for three years. After this, she went to work as a quasi-curate in the rectory of a backwater country parish where she endeared herself to the hearts of the children and women with whom she worked. Her experiments here led her to fight for recognition of women in the pulpit.

Because of her marvelous speaking

Stimulating Books for Winter Reading

The Living Bible
By William Clayton Bower

Dr. Bower points a most effective way to make the Bible of greater significance in our lives today. He discusses the origin and nature of the Bible, with particular reference to the way it arose out of the living experience of the ancient religious community.

$2.00

It Happened in Palestine
By Leslie D. Weatherhead

In the light of a recent visit to Palestine, Dr. Weatherhead has written this book, attempting to make the figure of the Master stand out more clearly than ever—to make the reader "see Jesus" through word pictures of the author's own experiences.

$2.50

Elizabeth Fry — Quaker Heroine
By Janet Payne Whitney

Of this new biography of an eminent Quakeress, Rufus M. Jones writes: "It is a fascinating book. There is an irresistible quality in the life of the Gurney family of Earlham and that quality is at its highest in the youthful period of Elizabeth's life. But that was only the beginning of an extraordinarily cumulative life. Every stage of this unfolding personality, as she finds herself and discovers her mission and her road map of life, is charged with human interest and significance. . . . . This book which presents her life for our time will give unmistakable pleasure and satisfaction to its readers."

$3.50

Brotherhood Economics
By Toyohiko Kagawa

Kagawa's message to America, delivered in hundreds of cities and towns on his recent lecture tour, is here gathered in one of the most important of his writings. Here is found his completely developed philosophy of Christian economics which finds its practical expression in Christian Cooperatives.

$1.50

As Far As I Can See
By Winifred Kirkland

A thinking Christian tells what belief is, and what it does to a Christian. Miss Kirkland writes of faith, of the reasons for prayer, of death and immortality, and of other religious questions which are puzzling many today. In this fresh interpretation written with an understanding of the modern mood, many will find help.

$2.00

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street Richmond, Indiana

ability, she was appointed Oxford University Extension Lecturer, a position almost unheard of for a woman; and she gained such a brilliant reputation that she was always in demand.

Her experiments with Dr. Percy Dearmer and Dr. Martin Shaw in 1920 as free lances in seeking to enrich and extend the religious life of the people by founding the Fellowship Services at Kensington Town Hall, and later at the famous Guildhouse, Eccleston Square, London, are unique. She summarized the purpose for her Guildhouse and Fellowship Services as follows: "We believe that Christianity is the solution of the world's problems, and we desire to proclaim it in a place where the unbeliever may express his doubt and the believer discuss his failures. We offer ourselves to God to be of service to our fellows."

During the World War, when peace was universally outlawed, Dr. Royden worked hard for her ideal of world peace, and has been speaking and writing and working for it ever since. Recently she resigned from ministry at the Guildhouse to devote the whole of her time and strength to the furthering of International Peace.

With her address in Philadelphia, Miss Royden began a tour of the nation that will carry her into thirty-seven cities from coast to coast. A tentative schedule of her speeches, from January 11 to March 4, follows.

January Addresses — Brooklyn, New York, the 11th; Boston, Massachusetts, the 12th; Rochester, New York, the 14th; Buffalo, New York, the 15th; Pittsburgh, Pennsylvania, the 17th; Cleveland, Ohio, the 18th; Chicago, Illinois, the 19th; Columbus, Ohio, the 21st; Dayton, Ohio, the 22nd; Cincinnati, Ohio, the 24th; Indianapolis, Indiana, the 25th; St. Louis, Missouri, the 26th; Kansas City, Missouri, the 28th; Des Moines, Iowa, the 29th; and Milwaukee, Wisconsin, the 31st.

February Addresses — Minneapolis, Minnesota, the 1st; St. Paul, Minnesota, the 2nd; Spokane Washington, the 5th; Seattle, Washington, the 7th; Tacoma, Washington, the 8th; Portland, Oregon, the 9th; San Francisco, California, the 11th; Fresno, California, the 12th; Los Angeles, California, the 14th and 15th; San Diego, California, the 16th; Tucson, Arizona, the 18th; San Antonio, Texas, the 21st; Houston, Texas, the 22nd; Dallas, Texas, the 23rd; New Orleans, Louisiana, the 25th; Birmingham, Alabama, the 26th; and Atlanta, Georgia, the 28th.

March Addresses — On the first, second and fourth of March she will speak, respectively at Nashville, Tennessee, Louisville, Kentucky, and New York City.

JAMES CONEY AT BOLTON, MASSACHUSETTS

The Bolton, Massachusetts, Monthly Meeting of Friends is now a part of the Bolton Federated Church. About six years ago, under the leadership of George E. Jaques, the Friends, Baptists and Unitarians united in worship for a period of six months. A joint committee, composed of three members of each church, with the advice of the leaders of the denominations, worked out our Articles of Agreement. In April, 1931, the three churches adopted the Articles and the federation was completed.

From that time on, there has been no desire to turn back. We have gratefully found that our aims and common beliefs far outweigh our differences.

This year, James A. Coney, Evangelistic Superintendent of the Yearly Meeting of Friends for New England, held a preaching mission here, November 15 to 22. The meetings, held every evening except Saturday, were well attended by appreciative audiences. The interest evidenced by Junior High School pupils resulted in James Coney's being asked to speak at their morning assembly. During the week he visited in the homes of the town and by his friendly and genial manner made a place for himself in our lives and exemplified the joy and winsomeness of the Spirit-filled life. There was the usual fellowship on Friday evening. After the last meeting Sunday evening, a social hour was held in the church parlor, and we all parted wishing James Coney God-speed. Contributions received during the week were sent by the Federated Church to the Yearly Meeting's Evangelistic Committee.

EARLHAM GRADUATE WINS HIGH DISTINCTION

On New Year's Day, Wendell M. Stanley of the Rockefeller Institute of New York was awarded the one thousand dollar prize of the American Association for the Advancement of Science for the discovery of a new principle of disease which is regarded as little short of sensational in scientific circles. According to the Associated Press dispatch announcing the award, the principle is that proteins, which have been supposed to be inert, lifeless particles, can spontaneously become at least half alive, and that they can then produce disease the same as bacteria. He has found the link between inert matter and life.

To Wendell Stanley, a graduate of Earlham College, only thirty-two years of age, comes this distinction after two years' battle against some of the older scientists in his line, who refused to believe the first, incomplete evidence he presented of his amazing discovery.

MARTHA C. KING

Word comes, as this issue goes to press, of the death of a well known Friend in Pasadena, California, in the person of Martha C. King. After a fortnight's illness with pneumonia, she passed on December 26, in her eighty-sixth year. Both at Pasadena, where she had resided for thirty years, and at her old home at Richmond, Indiana, she was a leader in Friends work, and was especially interested in missions.

THE ANDREWS SAIL FOR SERVICE IN JAMAICA

Dr. B. F. Andrews of Chicago, accompanied by his wife, Bertha H. Andrews, plans to leave for Jamaica about January 9, to serve for the present as Headmaster of the Happy Grove School. This has been made necessary by the serious illness of Montclair Hoffman which has required him to sever all connections with the School, probably over an extended period of time.

This service which Dr. and Bertha Andrews will render is typical of present-day trends. There was a time when college graduate missionaries were sent to the newly opened mission fields. A majority of these have given excellent service and have succeeded in establishing a Christian church in most of those areas. Then the missionaries assumed most of the responsibility. But these pioneer days are passing. The churches have already been formed although they are young and inexperienced. Today

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

School is Operating This Year on the Following Plan—

FIRST CLASS (GRADE 9)—Students in this class have a selected group of studies with several options. A corps of teachers with a head advisor studies their progress with special thought toward the Sequence Curriculum each will enter next year.

SECOND, JUNIOR, AND SENIOR CLASSES (GRADES 10, 11 and 12)—Four Sequence Curriculums—Social Studies, Science, Language—Mathematics and Citizenship—in each of which a group remain together with the same teachers for three years—learning with purpose and continuity. Also an Exploration Curriculum composed of a group of annual unit courses.

"What to Study at George School" describes this plan in detail.

GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania

they need the counsel of older and more experienced men and women.

In this sense the experience of Dr. and Bertha Andrews will be welcomed by the Friends in Jamaica during their present undetermined length of service.

Both of these Friends occupy important positions, not only in the Society of Friends, but in interdenominational circles. Dr. Andrews will be greatly missed as head of the new Evanston Meeting, as an influential member of Chicago Quarterly Meeting and Western Yearly Meeting, and as a member of the Executive Committee and Central Committee of the Five Years Meeting, as well as a member of the Board of William Penn College and President of the Board of Education of the South Evanston, Illinois, Schools. Bertha Andrews also has long been active in the cause of Missions, serving not only her own church but has also been closely identified with the Woman's Department of the Church Federation, the Summer School of Missions of Winona Lake, the Chicago Settlement House, and various groups of Mexican women.

CALENDARS FOR 1937

The 1937 calendars published by the Mission Board will be off the press January 15 and ready for distribution. These calendars this year, by special request of some of the Yearly Meetings, will contain the pictures of all the missionaries working under the Board. The calendars will be printed on heavy white enameled paper, with a two-color cover design, and will be eight and one-half by eleven inches in size, fastened together with a cord so that the sheets will not have to be torn off. Each person possessing a calendar will thus be able to keep the pictures of all the missionaries for future use.

With the increased size of the calendars, which is necessary in order to contain all the pictures, and the better quality of paper, and especially with the expense of the cuts of all the missionaries which have been made specifically for this purpose, the price of the calendars this year must necessarily be more than last. They will cost twenty cents each, when purchased from the Board in single copies, or fifteen cents each when purchased in quantities of ten or more to one address. Individuals, societies, or classes may purchase these at the fifteen cent rate and sell them at the twenty cent price, if they wish, retaining for their own organizations the profit gained thereby.

These are later this year than last due to the fact that we have written to all of our missionaries to get new pictures for this purpose. We have ordered 1,000 printed, asking the printers to hold the

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type for one month so that in case a later printing is necessary it can be made. It is hoped that Friends will order their calendars as early as possible.

Send your orders to the American Friends Board of Missions, Richmond, Indiana.

MENUS AND RECIPES

Would you like to live, *just for one day*, like the people of Africa, Cuba, Jamaica, Mexico, Palestine, or the Western Indians? The Mission Board has prepared a sixteen-page folder of Menus and Recipes for a day's meals of each of these nationalities. Additional recipes for good taste and measure. We will exchange all sixteen pages of spicy recipes bound in a brilliant colored cover for only one small two-cent and an equally small three-cent stamp.

BOOK WANTED

Anyone having Allen Jay's "Autobiography" and willing to sell, or has knowledge of where one can be obtained, please communicate with J. Emory Hollingsworth, 1934 Lane Street, Topeka, Kansas.

NOTICE

PARIS, FRANCE—Mme. Melon-Hollard and daughter, Germaine, member of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

BIRTHS

BENNETT—At Omaha, Nebraska, to Claude and Ruth Hull Bennett of Ovid, Colorado, December 6, 1936, a son, Claude Fraser.

FARMER—To Eldon and Leota Farmer, Azalia, Indiana, November 1, 1936, a daughter, Elizabeth Ann.

WHITELY—To Paul L. and Esther R. Whitely, Lancaster, Pennsylvania, Nov. 28, 1936, a son, James Lowell.

ENGAGEMENTS

CHESTER L. and SABINA HUTTON REAGAN of Moorestown, New Jersey, have announced the engagement of their daughter, Alta Mary, to James Dixon Hull, Jr., son of James D. and Mary Broomell Hull of Baltimore, Maryland.

MARRIAGES

CAMERON-HARPER—At the West Richmond Meetinghouse, Richmond, Indiana, December 25, 1936, Helen Frances Harper, a former member of the Friends Central Office staff at Richmond, to William Truesdale Cameron of Washington, D. C. Charles M. Woodman, minister.

DEATHS

GURTNER—At her home in Wabash, Indiana, December 17, 1936, Maud Jones Gurtner, aged fifty-one years. She was a birthright member of the Wabash meeting, a charter member of the Missionary Society, and a faithful attender at the services of her church. She is survived by her husband, Frank Gurtner, three sons and one daughter. Funeral services were held in the Wabash Meetinghouse, in charge of Frank Long of Anderson and Clyde Watson, the pastor at Wabash.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw. Minister, 3855 Clay Street, Phone Gallup 4650W.

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DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 703 Biddle St., Phone 3-9384.

MIAMI, FLORIDA

Friends Meeting every First Day at 11:00 a. m. on 15th floor of Dade County Security Building, First Avenue near First Street N. E. Sara Parry Thomas, 1220 Twenty-third Court S. W., Clerk. Friends and others interested are cordially invited.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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